

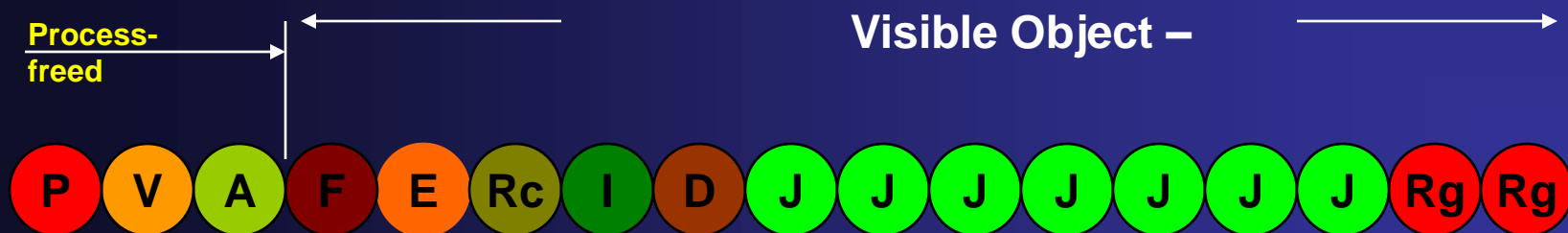
The 2nd Ultimate-Truth

Mental Factors (Cetasika)

Mental factors have 4 characteristics:

- Arise together with consciousness
- Cease together with consciousness
- Take the same object as consciousness
- Have the same base as consciousness

EYE-DOOR COGNITIVE PROCESS



52 Mental Factors

7 Universals

6 *Occasionals*

14 *Unwholesome Factors*

25 *Beautiful Factors*

7 Universals

- Contact (*phassa*)
- Feeling (*vedanā*)
- Perception (*samāsa*)
- Volition (*cetanā*)
- One-pointedness (*ekaggatā*)
- Life Faculty (*jīvitindriya*)
- Attention (*manasikāra*)

Contact (phassa)

- **Characteristic** = touching,
- **Function** = impingement, causes the consciousness and the object to impinge.
- **Manifestation** = as concurrence of consciousness, sense sensitivity and object

Feeling (*vedan*①)

- **Characteristic** = being felt,
- **Function** = enjoys or experiences the “taste” of the object

They are 3 types of feelings

1. joy or pleasant feeling (*sukha-vedan*①).
 - enjoys or experiences the desirable aspect of the object
2. unpleasant feeling (*dukkha-vedan*①).
 - enjoys or experiences the undesirable aspect of the object.
3. neutral feeling (*upekkh*①-*vedan*①).
 - In some objects in which the “tastes” are neutral or not evidently good or bad, the feeling that enjoys or experiences that taste is called neutral feeling

Perception (*saṃbodhi*)

- **Characteristic** = perceiving the qualities of the object,
- **Function** = to make a sign or mark as a condition to perceive again that “this is the same,
= or recognizing what has previously been perceived.
- **Manifestation** = interpreting of the object by way of the features that had been apprehended, like blind-man recognizes an elephant.

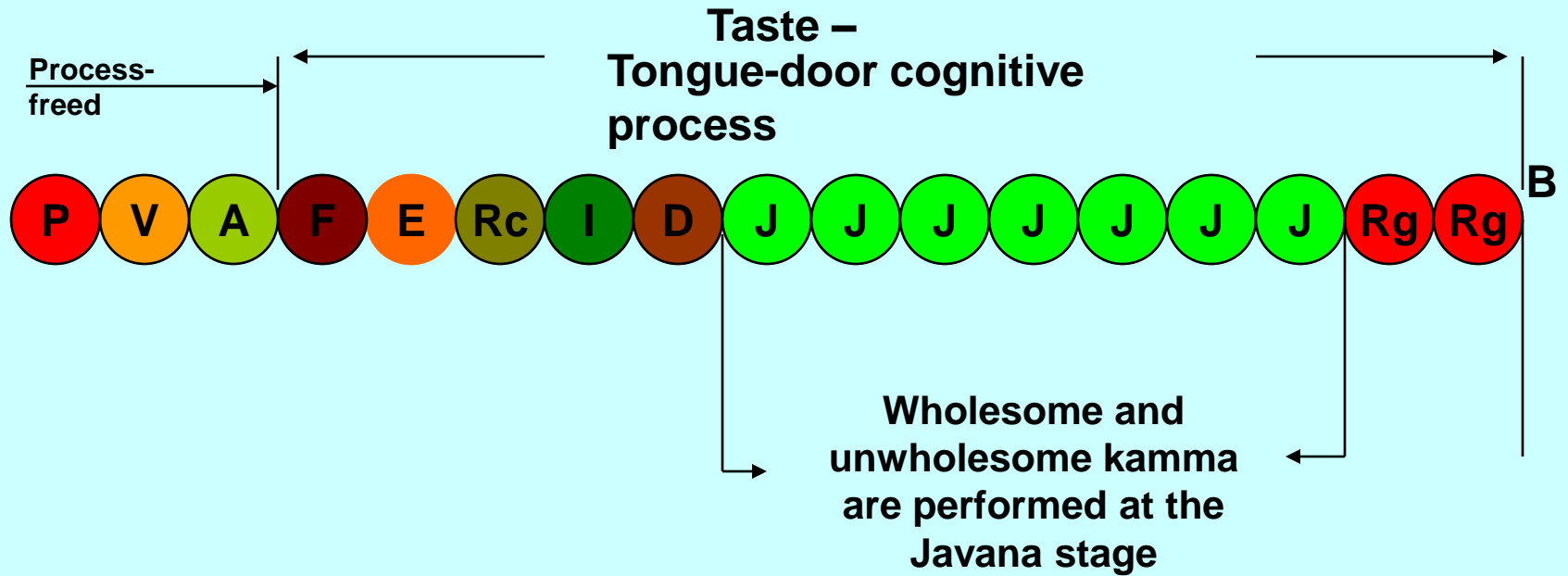
Volition (*cetanā*)

- **Characteristic** = It wills,
- **Function** = accumulates kamma
- **Manifestation** = coordination, organizes or urges its associated mental factors in acting upon the object.

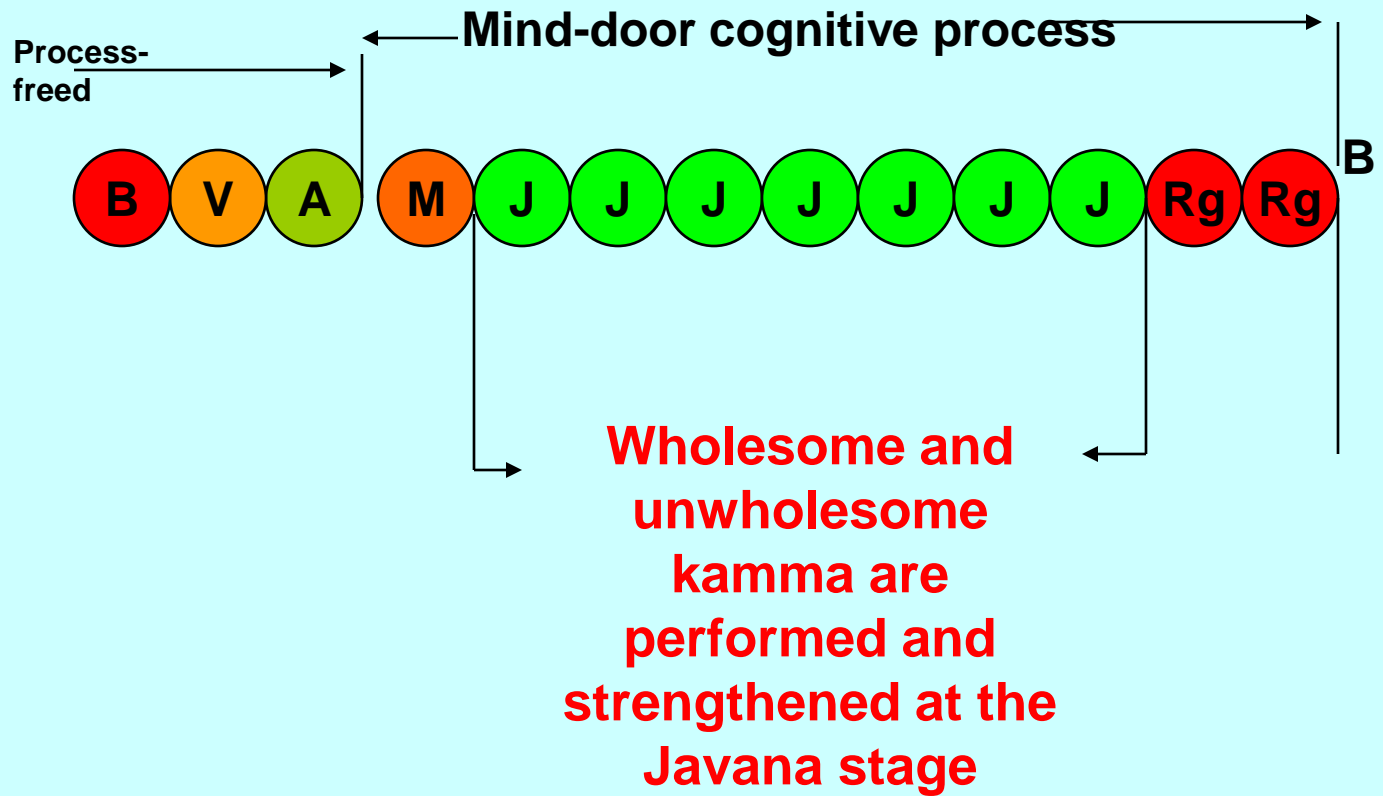
- Thus, volition has a double task; it accomplishes its own function of accumulating kamma (only when it associates with wholesome and unwholesome consciousness) and urges associated mental factors to do their work, just as a senior pupil who not only recites his lessons himself, but urges others to recite theirs as well.

- **The Buddha**: “Bhikkhus, it is volition that I call kamma, for having willed, one performs an action through body, speech or mind.”

Tongue-DOOR COGNITIVE PROCESS



MIND-DOOR COGNITIVE PROCESS



One-pointedness (*ekaggatā*)

- **Characteristic** = unification of mind, fixes the mind on its object and is the state of collecting the mind.
- **Function** = unite the associated mental states,
- **Manifestation** = peace

Life-faculty (*jīvitindriya*)

- **Characteristic** = sustains the vitality of the consciousness and mental factors, so that they will remain alive and endure for their full life. Otherwise, they will perish before the task of getting or knowing that object is complete.
- **Function** = to make them occur,
- **Manifestation** = as the establishing of their presence,
- All consciousness and mental factors can function actively because of the life force of it.

Attention (*manasikara*)

- **Characteristic** = conducting the associated mental states towards the object
- **Function** = to yoke associated mental states to the object
- **Manifestation** = face to face with the object
- It is regarded as the charioteer or rudder of a ship.

7 Universals

- Contact (*phassa*)
- Feeling (*vedanā*)
- Perception (*samāsa*)
- Volition (*cetanā*)
- One-pointedness (*ekaggatā*)
- Life Faculty (*jīvitindriya*)
- Attention (*manasikāra*)

6 Occasionals

- Initial application of mind (*vitakka*)
- Sustained application of mind (*vicāra*)
- Decision (*adhimokkha*)
- Energy (*vāriya*)
- Rapture (*pīti*)
- Desire (*chanda*)

Initial application of mind (*vitakka*)

- **Characteristic** = application of the mind to the object
- **Function** = to strike at and thresh the object
- **Manifestation** = leading of the mind onto the object.
- It is the initial application of the mind to the object, or placing the mind on the object.

Sustained application of mind (*vicīra*)

- **Characteristic** = continued pressure on the object
- **Function** = Sustaining application of associated mental states on the object
- **Manifestation** = anchoring of associated mental states in the object
- After vitakka places the mind on the object, *vicīra* sustains it repeatedly so that it stays there for some time.

Decision (*adhimokkha*)

- **Characteristic** = conviction, firm state of mind free from wavering, which makes a conclusion, “Just this one.”
- **Function** = not to grope
- **Manifestation** = as decisiveness
- It is compared to a stone pillar owing to its unshakeable resolve regarding the object.

Energy (v riya)

- **Characteristic** = supporting, exertion, and marshalling.
- **Function** = to support associated mental states, as an old house stands when supported by new pillars.
- **Manifestation** = not collapse
- **Proximate cause** = a sense of urgency or grounds for the initiation of energy such as birth, old age, and death.
- When rightly initiated, energy should be regarded as the root of all achievements.

Joy or rapture (*p* ❖ *tī*)

- **Characteristic** = pleasurable interest of mind towards the object or satisfaction
- **Function** = to pervade or to thrill with rapture.
- **Manifestation** = as elation, such as lightness of the body as if their body were lifted in the air.

Desire (*chanda*)

- **Characteristic** = desire to act (good or bad, wholesome or unwholesome deeds)
- **Function** = searching for an object
- **Manifestation** = as need for an object

14 Unwholesome Factors

- **4 Unwholesome Universals**
 - Delusion (*moha*)
 - Shamelessness of wrongdoing (*ahirika*)
 - Fearless of wrongdoing (*anottappa*)
 - Restlessness (*uddhacca*)
- **10 Unwholesome Occasionals**
 - Greed (*lobha*)
 - Wrong View (*diṅṅhi*)
 - Conceit (*māna*)
 - Hatred (*dosa*)
 - Envy (*issa*)
 - Stinginess (*macchariya*)
 - Worry (*kukkucca*)
 - Sloth (*thīna*)
 - Torpor (*middha*)
 - Doubt (*vicikicchā*)

Delusion (*moha*)

- **Characteristic** = blindness
- **Function** = to conceal the true nature of an object.
- **Manifestation** = absence of right understanding
- **Proximate cause** = unwise attention
- As the root of all that is unwholesome

Shamelessness (*ahirika*)

- **Characteristic** = Absence of disgust at bodily and verbal misconduct
- **Function** = doing evil things
- **Manifestation** = not shrinking away from evil
- **Proximate cause** = dis-respect of oneself

Fearlessness of wrongdoing (*anottappa*)

- **Characteristic** = Absence of fear about bodily and verbal misconduct
- **Function** = doing evil things
- **Manifestation** = not shrinking away from evil
- **Proximate cause** = lack of respect of others

Restlessness (*uddhacca*)

- **Characteristic** = disquiet or of an unsettled state of mind, like water whipped up by the wind.
- **Function** = unsteadiness, like a flag or banner whipped by the wind
- **Manifestation** = as turmoil, like a heap of ashes that flies about when hit with a stone.
- **Proximate cause** = unwise attention to the mental disquiet.

Greed (*lobha*)

- **Characteristic** = grasping an object
- **Function** = to stick, like meat in a hot pan.
- **Manifestation** = not wanting to give it up.
- **Proximate cause** = seeing enjoyment in things that lead to bondage.
- Swelling with the current of craving for sensual pleasures and existence, greed or craving should be regarded as taking beings into the cycle of birth and death.

Wrong View (*di* → *hi*)

- **Characteristic** = unwise interpretation
- **Function** = to presume or seeing wrongly “there is eternal soul”
- **Manifestation** = wrong interpretation or belief
- Believing in the mighty creator of the world when there is none is also wrong view.
- Believing everything perishes after death or denying kamma and its consequences is also wrong view.

Conceit (*mōna*)

- **Characteristic** = haughtiness
- **Function** = self-exaltation
- **Manifestation** = as vainglory
- Conceit should be regarded as madness.
It is rooted in greed.

Hatred (*dosa*)

- **Characteristic** = aversion, resentment, irritation, annoyance and anger
- **Function** = to burn up its support or to spread, like a drop of poison
- **Manifestation** = as persecuting, like an enemy who has got his chance
- It is a violent striking of the mind at an object, with the destructive element that burns oneself and others.

Envy (*iss*①)

- **Characteristic** = being jealous of others or lack of appreciation for others' success and achievement.
- **Function** = to be dissatisfied with that
- **Manifestation** = aversion towards that.
- **Proximate cause** = others' success.
- Should be regarded as a fetter

Stinginess (*macchhariya*)

- **Characteristic** = hiding one's own success and achievement.
- **Function** = not to bear sharing these with others.
- **Manifestation** = meanness, stinginess.
- **Proximate cause** = one's own success.

Worry (*kukkucca*)

- **Characteristic** = subsequent regret.
- **Function** = to sorrow about what has or has not been done.
- **Manifestation** = as remorse.
- **Proximate cause** = what has or has not been done.
- It should be regarded as slavery

Sloth (*th* *na*), Torpor (*middha*)

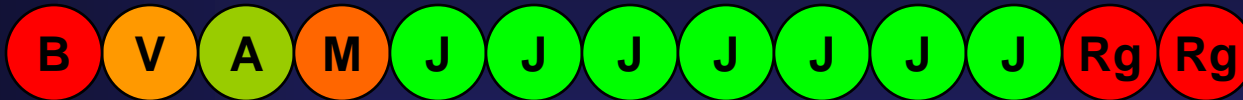
- **Characteristic** = lack of driving power.
- **Function** = to remove energy.
- **Manifestation** = as shrinking of the mind.
- **Proximate cause** = unwise attention to boredom, sloth, and so on.

Doubt (*vicikicch*①)

- Characteristic = doubting
- Function = to waver
- Manifestation = as indecisiveness
- Proximate cause = unwise attention

20 Mental formations (1 consciousness + 19 Mental factors) rooted in greed

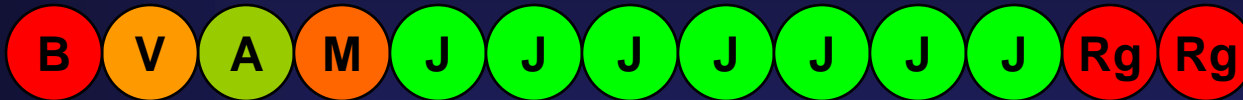
(accompanied by joy, associated with wrong view, unprompted)



1. consciousness
2. Contact (*phassa*)
3. Feeling (*vedanā*)
4. Perception (*samāsa*)
5. Volition (*cetanā*)
6. One-pointedness (*ekaggatā*)
7. Life-faculty (*jīvitindriya*)
8. Attention (*manasikāra*)
9. Initial application of mind (*vitakka*)
10. Sustained application of mind (*vicāra*)
11. Decision (*adhimokkha*)
12. Energy (*virīya*)
13. Joy or rapture (*prīti*)
14. Desire (*chanda*)
15. Delusion (*moha*)
16. Shamelessness (*ahirika*)
17. Fearlessness of wrongdoing (*anottappa*)
18. Restlessness (*uddhacca*)
19. Greed (*lobha*)
20. Wrong View (*diṭṭhi*)

18 Mental formations (1 consciousness + 17 Mental factors) rooted in hatred

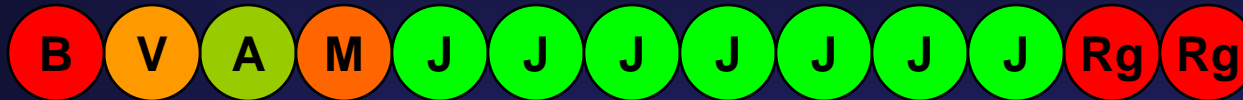
(accompanied by displeasure, associated with aversion, unprompted)



1. consciousness
2. Contact (*phassa*)
3. Feeling (*vedanā*)
4. Perception (*saññā*)
5. Volition (*cetanā*)
6. One-pointedness (*ekaggatā*)
7. Life-faculty (*jīvitindriya*)
8. Attention (*manasikāra*)
9. Initial application of mind (*vitakka*)
10. Sustained application of mind (*vicāra*)
11. Decision (*adhimokkha*)
12. Energy (*virīya*)
13. Desire (*chanda*)
14. Delusion (*moha*)
15. Shamelessness (*ahirika*)
16. Fearlessness of wrongdoing (*anottappa*)
17. Restlessness (*uddhacca*)
18. hatred or aversion (*dosa*)

16 Mental formations (1 consciousness + 15 Mental factors) rooted in **delusion**

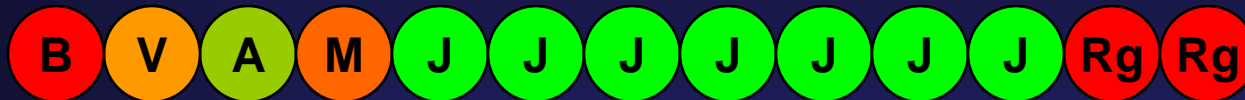
(accompanied by equanimity, associated with doubt)



1. **consciousness**
2. **Contact (*phassa*)**
3. **Feeling (*vedanā*)**
4. **Perception (*samāsa*)**
5. **Volition (*cetanā*)**
6. **One-pointedness (*ekaggatā*)**
7. **Life-faculty (*jīvitindriya*)**
8. **Attention (*manasikāra*)**
9. **Initial application of mind (*vitakka*)**
10. **Sustained application of mind (*vicāra*)**
11. **Energy (*varīya*)**
12. **Delusion (*moha*)**
13. **Shamelessness (*ahirika*)**
14. **Fearlessness of wrongdoing (*anottappa*)**
15. **Restlessness (*uddhacca*)**
16. **Doubt (*vicikicchā*)**

16 Mental formations (1 consciousness + 15 Mental factors) rooted in **delusion**

(accompanied by equanimity, associated with restlessness)



1. **consciousness**
2. **Contact (*phassa*)**
3. **Feeling (*vedanā*)**
4. **Perception (*saññā*)**
5. **Volition (*cetanā*)**
6. **One-pointedness (*ekaggatā*)**
7. **Life-faculty (*jīvitindriya*)**
8. **Attention (*manasikāra*)**
9. **Initial application of mind (*vitakka*)**
10. **Sustained application of mind (*vicāra*)**
11. **Decision (*adhimokkha*)**
12. **Energy (*virīya*)**
13. **Delusion (*moha*)**
14. **Shamelessness (*ahirika*)**
15. **Fearlessness of wrongdoing (*anottappa*)**
16. **Restlessness (*uddhacca*)**

Right Effort in Cultivating Good Mind States

1. To prevent the arising of evil
2. To discard evil
3. To arouse un-arisen wholesome states
4. To develop and bring to perfection the wholesome states

How to generate habitual wholesomeness by wise attention

Impermanence



Person



Object

How to generate habitual wholesomeness by wise attention

Kammassakata



Cause and effect

25 Beautiful Factors (I)

19 beautiful universals

1. Faith
2. Mindfulness
3. Shame of wrongdoing
4. Fear of wrongdoing
5. Non-greed
6. Non-hatred
7. Neutrality of Mind
- 8,9 Tranquility of Mental Body
 - Tranquility of Consciousness
- 10,11 Lightness of Mental Body
 - Lightness of Consciousness
- 12,13 Malleability of Mental Body
 - Malleability of Consciousness
- 14,15 Wieldliness of Mental Body
 - Wieldliness of Consciousness
- 16,17 Proficiency of Mental Body
 - Proficiency of Consciousness
- 18,19 Rectitude of Mental Body
 - Rectitude of Consciousness

Nineteen Beautiful Universals

Faith (*saddh*❶)

- **Characteristic** = trusting
- **Function** = to clarify as the water-clearing gem causes muddy water to become clear
- **Manifestation** = as non-fogginess, ie. The removal of the mind's impurities such as doubt
- **Proximate cause** = the eight objects to place faith in; or the hearing of the Good Dhamma

Mindfulness (*sati*)

- **Characteristic** = not floating away from the object
- **Function** = not forgetfulness
- **Manifestation** = as confronting an object, or guardianship of mind and object,
- **Proximate cause** = the four foundations of mindfulness

Shame (*hiri*)

- **Characteristic** = disgust at evil
- **Function** = not doing evil
- **Manifestation** = as the shrinking away from the evil
- **Proximate cause** = respect for oneself

Fear of wrong-doing (*ottappa*)

- **Characteristic** = dread of evil
- **Function** = not doing evil
- **Manifestation** = as the shrinking away from the evil
- **Proximate cause** = respect for other

Non-greed (*alobha*)

- **Characteristic** = the mind's lack of desire for the object or non-adherence to the object, like a drop of water that runs off a lotus leaf without adhering to it,
- **Function** = not to lay hold, like a liberated bhikkhu
- **Manifestation** = detachment, like a man who has fallen into filth without desire for it
- **Proximate cause** = wise attention

Non-hatred (*adosa*)

- **Characteristic** = lack of ferocity, or non-opposing, like a gentle, good friend.
- **Function** = to remove annoyance, or to remove the fever of mind as sandalwood does.
- **Manifestation** = as agreeableness, like the full moon.

Neutrality of mind (*tatramajjhata*①)

- **Characteristic** = keeping the mind and associated mental factor evenly so that they can perform their function equally.
- **Function** = to prevent excess and deficiency.
- **Manifestation** = as neutrality.

6 pairs

Tranquillity of mental body (*k¹yapassaddhī*)

Tranquillity of consciousness (*cittapassaddhī*)

Lightness of mental body (*k¹yalahut¹*)

Lightness of consciousness (*cittalahut¹*)

Malleability of mental body (*k¹yamudut¹*)

Malleability of consciousness (*cittamudut¹*)

Wieldiness of mental body (*k¹yakamma¹at¹*)

Wieldiness of consciousness (*cittakamma¹at¹*)

Proficiency of mental body (*k¹yap¹gu¹at¹*)

Proficiency of consciousness (*cittap¹gu¹at¹*)

Rectitude of mental body (*k¹yujukat¹*)

Rectitude of consciousness (*cittujukat¹*)

19 beautiful universals

19 beautiful universals

1. Faith (*saddhā*)
2. Mindfulness (*sati*)
3. Shame of wrongdoing (*hiri*)
4. Fear of wrongdoing (*ottappa*)
5. Non-greed (*alobha*)
6. Non-hatred (*adosa*)
7. Neutrality of Mind (*tatramajjhataṭṭā*)
- 8,9 Tranquility of Mental Body – Tranquility of Consciousness
- 10,11 Lightness of Mental Body – Lightness of Consciousness
- 12,13 Malleability of Mental Body – Malleability of Consciousness
- 14,15 Wieldliness of Mental Body – Wieldliness of Consciousness
- 16,17 Proficiency of Mental Body – Proficiency of Consciousness
- 18,19 Rectitude of Mental Body – Rectitude of Consciousness

25 Beautiful Factors (II)

3 Abstinenances

1. Right Speech (**samm¹v¹c¹**)
2. Right Action (**samm¹kammanta**)
3. Right Livelihood (**samm¹-¹j[?]va**)

2 Illimitables

- 1 Compassion (**karu[↗]¹**)
- 2 Appreciative Joy (**mudit¹**)

1 Non-delusion

- 1 Wisdom Faculty (**amoha = pa^{∞∞}¹**)

Three Abstinences

Right speech = Abstaining from verbal misconduct

(Telling lies, slandering, harsh speech and frivolous talk.)

Right action = Abstaining from bodily misconduct

(killing, stealing, sexual misconduct)

Right livelihood = Abstaining from wrong livelihood

(selling poisons, intoxicants, weapons, slaves, or animals for slaughter)

- **Characteristic** = non-transgression
- **Function** = to draw back
- **Manifestation** = as not doing of these things
- **Proximate cause** = faith, shame and fear of wrong doing

Two Illimitables

Compassion (*karu* ↗ ①)

- **Characteristic** = The wish to remove or to alleviate the suffering of others
- **Function** = unable to bear one's feeling when see others' suffering
- **Manifestation** = as non-cruelty
- **Proximate cause** = see helplessness in those overwhelmed by suffering

Appreciative Joy (*mudita*①)

- **Characteristic** = rejoicing or delighting in others' success
- **Function** = being unenvious
- **Manifestation** = elimination of aversion
- **Proximate cause** = seeing beings' success

Wisdom faculty (*amoha*)

- **Characteristic** = penetrating into things as they really are, like penetration of an arrow shot by a skillful archer
- **Function** = giving the light of wisdom so that the object appear in the mind clearly or illuminate the object like the lamp
- **Manifestation** = non-delusion
- **Proximate cause** = concentration,
The Buddha said:
'One who is concentrated knows and sees correctly'

34 Mental formations in wholesomeness

(charity, morality, service, listening to the Dhamma etc.)

(1 consciousness + 33 Mental factors = 34)

1. consciousness
2. Contact (*phassa*)
3. Feeling (*vedanā*)
4. Perception (*samāhāra*)
5. Volition (*cetanā*)
6. One-pointedness (*ekaggatā*)
7. Life-faculty (*jīvitindriya*)
8. Attention (*manasikāra*)
9. Initial application of mind (*vitakka*)
10. Sustained application of mind (*vicāra*)
11. Decision (*adhimokkha*)
12. Energy (*viriya*)
13. Joy or rapture (*prīti*)
14. Desire (*chanda*)
15. Faith (*saddhā*)
16. Mindfulness (*sati*)
17. Shame (*hiri*)
18. Fear of wrong-doing (*ottappa*)
19. Non-greed (*alobha*)
20. Non-hatred (*adosa*)
21. Neutrality of mind (*tatramajjhata*)
22. Tranquillity of mental body (*kāyapassaddhī*)
23. Tranquillity of consciousness (*cittapassaddhī*)
24. Lightness of mental body (*kāyalahutā*)
25. Lightness of consciousness (*cittalahutā*)
26. Malleability of mental body (*kāyamudutā*)
27. Malleability of consciousness (*cittamudutā*)
28. Wieldiness of mental body (*kāyakkamma*)
29. Wieldiness of consciousness (*cittakkamma*)
30. Proficiency of mental body (*kāyapuggatā*)
31. Proficiency of consciousness (*cittapuggatā*)
32. Rectitude of mental body (*kāyujukatā*)
33. Rectitude of consciousness (*cittujukatā*)
34. Wisdom faculty (*amoha*)

34 Mental formations in wholesome (1st Jhana etc.)

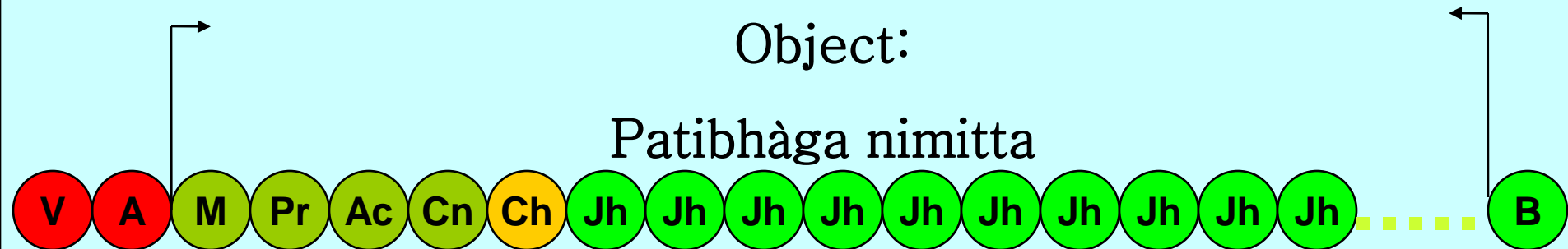
(1 consciousness + 33 Mental factors = 34)

1. consciousness
2. Contact (*phassa*)
3. Feeling (*vedanā*)
4. Perception (*saññā*)
5. Volition (*cetanā*)
6. One-pointedness (*ekaggatā*)
7. Life-faculty (*jīvitindriya*)
8. Attention (*manasikāra*)
9. Initial application of mind (*vitakka*)
10. Sustained application of mind (*vicāra*)
11. Decision (*adhimokkha*)
12. Energy (*virīya*)
13. Joy or rapture (*pīṭi*)
14. Desire (*chanda*)
15. Faith (*saddhā*)
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25. Lightness of consciousness (*cittalahutā*)
26. Malleability of mental body (*kāyamudutā*)
27. Malleability of consciousness (*cittamudutā*)
28. Wieldiness of mental body (*kāyakkammaṅkatā*)
29. Wieldiness of consciousness (*cittakkammaṅkatā*)
30. Proficiency of mental body (*kāyapuggaṅkatā*)
31. Proficiency of consciousness (*cittapuggaṅkatā*)
32. Rectitude of mental body (*kāyujukatā*)
33. Rectitude of consciousness (*cittujukatā*)
34. Wisdom faculty (*amoha*)

SUBSEQUENTLY ATTAINMENT OF JHĀNA

Object:

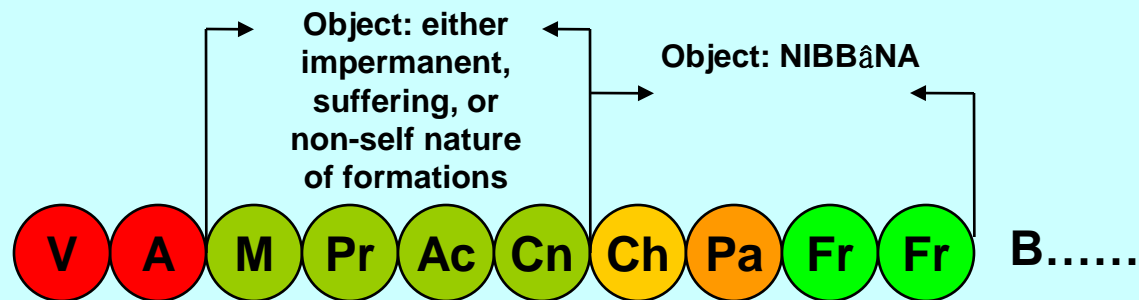
Patibhāga nimitta



Key: Pr=preparation; Ac=access; Cn=conformity; Ch=change-of-lineage; Jh=Jhāna

Sotāpanna

FIRST ATTAINMENT OF PATH AND FRUITION



In Path and Fruition Mind moments, mental formations =
34 + 3 Abstinenances (Right Speech + Right Action + Right livelihood) = 37